

# THE SHABBOS WEEKLY

## HALACHA SERIES ON HILCHOS SHABBOS

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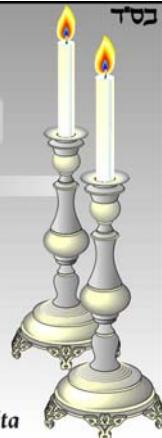
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These halachos were shown by Rabbi Ostroff to HaGaon HaRav Moshe Sternbuch, shlita

based on the shiurim given by

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*If one did hatmana b'issur (enwrapped in a forbidden manner) is the food forbidden? For example, if I completely enwrapped the chalah while it was on the urn, am I permitted to eat it?*

We find a *machlokes* between the *Mechaber*<sup>1</sup> and the *Rama* in this case. The *Mechaber* holds that if through *hatmana b'issur* the food became warm,<sup>2</sup> it is forbidden to eat, and therefore one will have to wait until the food cools down so as not to benefit from the *issur*. The *Rama* holds that when done unintentionally,<sup>3</sup> the food is permitted.

*If food on the blech or hot plate is beginning to burn, may I stir the food?*

This issue comes under the category of *maigis* – stirring. If the food is not yet fully cooked, it is forbidden to stir the food or even to remove food from the pot with a spoon, for stirring the food further cooks the food. Even if the food is fully cooked, we find that the poskim forbid stirring the food while it is on the fire. So if the food is burning, all you can do is move the pot further away from the heat source.

*Then if the food is fully cooked, may one take food out of the pot with a spoon?*

The *Mishna Berura* says that the *Bais Yosef* permits it, but many *poskim* say that as long as it is on the fire, one should not take food out of the pot with a spoon.<sup>4</sup> If the hot food is needed for later as well, one should remove the pot from the blech or hot plate, take food out the pot, and return it to the fire, all the while keeping the laws of *chazora*.<sup>5</sup>

*Is there a difference between stirring food when it is on the fire and when it is off the fire?*

If the food is not yet fully cooked, even when it is off the fire it may not be stirred. If fully cooked, the *Mishna Berura* (318:116) says that it is permitted to stir (off the fire), however due to the stringency of the *Rama*, he says (318:117) that there is room for stringency with regards to **stirring**, but as for taking food out with a spoon, there is no problem.

<sup>1</sup> *Simon* 257:1

<sup>2</sup> The *Mechaber* does not say that it is *assur* if food became warm; rather he says that if the food was fully cooked and *mitstamek v'ra lo* (condensing to its detriment), and it remained warm as before, then it is *mutar*. We can deduce that if it heated up, even if *mitstamek v'ra lo*, it is *assur*.

<sup>3</sup> Unintentionally, e.g. did not know that it was forbidden.

<sup>4</sup> *M"Б* 113. *Ohr Letzion* vol.2 page 238.

<sup>5</sup> The *Chazon Ish*, however, held that when **fully cooked**, it is permitted to take food out with a spoon even when on the fire (taking care not to stir the food). In a case when the food is needed for later, and if removed from the fire it cannot be put back (because it is not on a blech or hot plate), there is room to be lenient and remove food from the pot while it is still on the fire. (*Sh'miras Shabbos Kehilchasa* 1-32).

## Can one put sea salt into hot soup?

Before one can answer this question, one has to know whether the particular salt in question was manufactured through sun evaporation, which is not considered cooked, or through a cooking process. The *Mechaber* holds that one may add uncooked salt to a *k'li rishon* that is off the fire, and all the more so into a *k'li shaini*, but the *Kaf HaChaim* (318:106) writes that one who is stringent, merits a blessing. The *Rama* holds that one should not add salt even into a *k'li shaini*. However the *Mishna Berura* (318:71) writes that if the salt is precooked, it may be added to a *k'li shaini*, but one should refrain from adding it to a *k'li rishon*.

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## A Vort on the Parsha

In *possuk* 10-2 it says that *Hashem* is performing all these miracles so that we will relate to our children all that took place in Egypt – *and you will know that I am Hashem*. The question is that it should have said and **they** will know that I am *Hashem*, as we are relating what transpired to the children.

Rav Sternbuch *shlita* answers that a person has to be steadfast in his own beliefs and realizations in order to be able to impart them to others. As the *Chofetz Chaim* said that if (as it says in the *Shema*) “these things will be on your heart”, then “you shall teach your children”.

A stray child was once asked why he had left the Torah path since his father was such an esteemed Torah scholar. His reply was that when the family refurbished their kitchen, his father fingered and caressed the new

ceramics much more than he ever seen him caress the *sifrei kodesh*!

It is not enough to talk about the importance of Torah; one has to **live it** in order to be able to impart it to one's children. May Hashem help us all.

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## Food For Thought

*If oil is dripping from an oil lamp, is it permitted to place a plate beneath the lamp to catch the dripping oil?*

*Is one permitted to soak up water with soiled clothing?*

*Water is dripping from an air conditioning unit, is it permitted to place something beneath it to catch the water?*

Answers coming next week.

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## Iggeres HaGra - (part 6)

See how strict they were concerning even a single expression! Continue to give great honor to the Shabbos as when I was there. Do not cut back [on your Shabbos] expenses, since "Man's entire sustenance [for the year is fixed for him from Rosh Hashana to Yom Kippur,] except [the expenditure for Sabbaths and Festivals,] etc." (Beitzah 16a). I also implore and plead with you to guide your daughters very carefully to refrain from cursing, swearing, lying and fighting. Rather, everything they do should be done peacefully, with love, affection and gentleness.

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In honor of the Dallas, Texas Torah Community

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If you would like to send a question to Rav Ostroff, you can write to him at [shabbosweekly@shemayisrael.com](mailto:shabbosweekly@shemayisrael.com).

**Note:** The purpose of this series is intended solely for the clarification of the topics discussed and not to render halachic decisions. It is intended to heighten everyone's awareness of important practical questions which do arise on this topic. One must consult with a proper halachic authority in order to receive *p'sak*.